A declaration of the lyfe and Death of Iohn Story, Latea Romish Canonicall Doctor, by profession.

1571.

Imprinted at London, by Thomas Colwell.

¶ The speciall Contents of this declaration.

First, wherfore Iohn Story was impriſoned in the Queenes Benche.

His breaking of that Priſon and flyeng into Flaunders.

His trayterous and naughtie dealyng there.

The cauſe and maner of his conueyance from thence into Englande.

The maner of his arainement, and Iudgement.

The maner of his death and execution.

An Epilogue or ſhort concluſion of his Lyfe.

Gentle Reader in this short declaration, I purpose briefely to note vnto thee, part of the life and the maner of death of John Storie, late a Romish & Canonicall Doctor by profession. If I should discourse the common places of discription of persones, his parentes, hys educatyon and bringyng vp, hys sundrie outragious doinges executed by him in the persecutynge of the membres of Christ, & the maner of his life from time to time, namely in the time of K. Henry the eight, when the statute of sire Articles was first set foorth, & all his cruelties vsed sithens, to the daye of his death: it woulde aske a volume as greate as the booke of Martyrs: a great part of which booke is stuffed with his tiannous and cruell tragedies, executed against God and his poore membres.

As for the wilfull and wicked course of his yonger yeres, a great parte whereof he spent in the Vniuersitie of Oxford, to reporte all the partes, it would require a longe storie.

One Pranke may ſtand in ſtead of many. And although Chriſtian charitie requyre vs alwaye, and of all men, to reporte the beſt, ſpecially of them that be departed: Yet no charytie forbyddeth a man with ſobryetie and modeſtye to reporte the truethe for the benefite of good example to other: Orels all writyng of hiſtories after the parties death (whē they be moſt truely written) ſhould bee condemned, & the bridle of iuſt infamy perilouſly taken away from wicked men.

About the yere of our Lord. 1529. Storie beinge a ſtudent of the ciuill lawe in Vinkſete Hall in Oxforde, and on a time lodging abroade alone as often tymes his maner was to do, in the company of a woman, whome hee had at his commaundement, watſet home from thence late in the night, and caried aloft through the open ſtreetes with a ſolemne proceſſion of the whole companie of his houſe, euery man carryenge a candell burninge before hym, as a token of hys virginytye, and ſyngyng merelye together,

Qui pius, prudens, humilis, pudicus,
Sobrius, castus fuit, & quietus,
Vita dum presens, &c.

as if they had ben S. Nicholas clerkes.

After that, about the yere of our Lord, 1538. the sayde Storye beyng their Doctour and Pryncypall of Broadgates in the sayde vniuersytie of Oxforde, and mistrustinge a yonge gentleman for ouer familiar resorting to his aquaintaunce in the towne, gaue him earnest charge, with terrible threates, as he loued his life to come there no more, for Loue & Lordship can brooke no fellowshipp.

Therfore on a certayne tyme for hys good chaste purpose, takynge occasion to walke abroade, and hauing his man with his sworde wayting vppon him, & passing through the Church yarde of S. Olaues he met the sayde yonge gentle man returning home from the towne, beeyng vterly without weapon, & hauing onlie his study gowne cast vpon him. And he imaginyng that he cam from such places as he had so often for bidden him, in great furie and heate of minde, being also fired with ielosie towards his loue, he raught backe sodenlye vnto hys man and drewe hys

swoorde, & hauing the gentlemā at aduantage in the corner of two walles, ran him thorowe both sydes, & lefte him for dead.

Imediatly a cry was rayſed, the people assembled, Doctour Storye was apprehended by the officers, & layd in Bocardo: wher he continued vntill it was perfectly knawen, that the yonge gentleman so wounded was past all danger. For God by hys gracyous prouydence so dyrected the swoorde, that not withstanding it pearced thorough both sides, yet it perished not one parte of all the entrailes.

Hee that writeth these woordes is a witnes hereof and sawe the partye dressed, & the towells drawen through his bodie. The partie so wounded is named M. Bzierton, and is yet aliue.

These are the fyrst fruites of Doctour Stories good Doctorly doinges, agreable with his lyke that followed after warde.

A kyndly beare wyll bite by tyme.

Now I wyll begyn the rest of this Declaration at the begynnyng of the Reigne of the most vertuous, godly, learned and hopeful Prince, King Edward the first: who after the death of the most noble

and

and famous prince, Kinge Henrye the. viii. his Father, tooke vpō him, as of right appertayned vnto him, the Regall state and gouernment of this Realme. And first, and before all other thinges, he seekynge the high aduauncement of Goddes honour restored vnto vs the sincere doctrine of the Gospel of our Sauiour Iesus Christ, and made most Godly Lawes for the abholysshynge of all superstycion and idolatry. At whiche tyme, John Storye being then of the Parlyament house and a great enemye to the glorious light of Christes Gospel, did vehemently inueigh agaynst the godly doynges of that vertuous Prince, namely, for settynge foorth the booke of Common Prayer and Administracion of the Sacraments in Englysh: where he did not only slaunderously speake of the Doctrine, but also malytiously and seditiously spake of that godly Prince (alleging the sentence of Ecclesiastes: That wo is to that Realme whose kynge is but a childe, wrestynge the same text against that noble Prince, euen to the same sence that gaue cheefe occasiō to the rebellion in the same kinges tyme, and meaning that both the Prince & the

realme

realme did they wyll not what.

And shortly after that he had thus declared his rebellious hart & cankred iudgement, he then fledde this realme into the parties beyond the seas, and there abode all the life of that vertuous Prince.

After his death, as sone as the late Queene Mary possessed the crowne, the aforsayd Story returned agayne from beyond the Seas, and obtayned of Queene Mary by the helpe of Bishop Boner, that he became a cõmissioner, and a cruell perpersecutor of Christes members, wherin he traueyled with such vehemency and in such a tyrannous maner, as neuer was there any before him did, and in that state he contynued all the dayes of Queene Maryes lyfe.

After the death of Queene Mary, so sone as our most dere soueraigne Lady came to the possession of the crowne, and that she had called a parliament, chiefly for the restitution of Gods blessed worde and the true administration of the Sacramentes to Goddes high honor, and also for the amendment of the decayed state of

this

this Realme. The said Storie beyng of the parliament house who was an enemy to all godly reformations, did wyth great vehemency speake agaynst the bill that was therexhibited for the restytucyon of the booke of common prayer, & sayd these wordes: I did often tymes in Queene Maries tyme, saye to the Bishops that they were to bulie with Pecora campi, (for so it pleased him to terme the poore cõmons of Englãd) chopping at twiges, but I wished to haue chopped at the roote, which if they had done, this gere had not cum now in question, and here in most traiterously be ment the distruccion of our dere & soueraigne lady Queene Elizabeth. For the which wordes spoken in such an audience and in such vehement maner, there was no honest nor true hart that hard him but did vtterly abhorre him.

And sone after that he had declared his trayterous hart to the Queenes highnes, and his conscience accusing him, he fled and lurked about in sondry corners, as did Cain when he had murdered his brother Abell. But at the last he was taken in the west countrye rydyng before a

waie in a frise coate lyke a seruing man, and was apprehended in the highwaie by one maister Aylewoorth a gentleman one of the Queenes seruauntes, and brought before the counsaill, and after sent to prison to the Queenes Bench (for more the suspicion of Treason) in the fyrst yere of her highnes reigne.

And after the sayd Story had remained there a whyle he espyenge hys tyme and by the helpe of his frendes (as commonly suche lewde paptistes lacke none) he brake the said prison and fled againe beyond the Seas, namely into Flaundyrs, and there not only practised diuerse wicked & treyterous enterprizes towardes our Soueraigne lady the Quenes maiestie and the state of this realme, by sondry cõferences that he had with such as haue of late rebelled & cõspired the destruccion of the same. But also he became an open & comon enemi to every good subiect of this realme of England, and obteyned in Flaundyrs of the Duke of Alua a comission and authorities to practise his olde cruelties & to arest & aprehend al such Englishmens goods as shold arriue in those countries, or that did

traffique

traffique out of England into those parts, or from thence into England, and to confiscat ỹ same by reason of which auctoritie, he vsed there such extremytie that he was the spoiler & vndoer of dyuerse mer chauntes, and of more would haue bene, if he had lenger continued: wherfore the said Merchauntes were inforced to study and deuyse some remeady, and to practise some waye or meane howe to remoue this combersome man from them.

And among other deuises, they hauing experience of hym to be a gredy and rauenous wolfe, put into his head (by such as he suspected not) that ther was a pray for hym of English goodes in a Shyp that lay in a certein place which was named vnto him, where he should fynd such a treasure of goods to be confiscate, as woulde be sufficient for him during his life. The wolfe beynge hongry and desyrous of this great pray, set forward, and came into a Shyp that promysed to bryngе hym to the place where the praye was. But to be shorte assone as he was entered the Shipe, the same brought hym cleane a waye out of Flaunders into England, and landed him

at Barwyche in the Moneth of Auguste last paste.

And sone after, knowlege being geuen to the Queenes honorable counsaill of his landynge, he was brought to London and there he was comitted to prison to the Iol lardes tower in Powles where he contynued a whyle that he myght well perus that place wherin he had most cruelly tormented many a good Chrystyan. But he lacked there one thing, which was the monstrous and houge Stockes, that hee and Boner his old faithfull frend had vsed to turmoyle and persecute the poore and Innocent christians in, hanging sum ther in by the heles so high, that only their heades laye on the ground. Some wer stocked in both feet & armes, some also wer stocked by both their feet and by both thir thombes, and so did hang in the Stockes. And some also were stocked by both theyr fete, & cheyned by the necke wyth collars of Iron made fast behynde theim to a post in the wall, and suche other deuelishe and tyrannus engynes and deuyses by hym practised these at his being in the Iolardes Tower he myssed, and great pitie it was

that

that he had not talked of theim: But alack the good Bisshop Gryndall late Bysshop of London had brent and consumed theim with fire.

But to returne where I left, after that Story had contynnued a certaine of tyme in the Lollardes Towre, & had ben diuers tymes examined, hee was from thence remoued to the Tower of London, wher he remayned vntill the .xxvi. day of Maye, 1571. And then was he brought from thence into westminster hall before the iudges of the Queenes Benche, and there arayned. And after the indictment had ben read vnto hym, theffect wherof was, that wher as Richard Norton, Thomas Markenfelde, Christopher Neuyll, Frances Norton & Thomas Jenny alias Jennings with other traytors, after their offences committed in the north, and being therof indicted in the .xii. yere of the Queenes highnes raigne before the right honorable Thomas Erle of Sussex lorde president of the Queenes counsaill in the north partes, John lorde Darcye &c. they after

their indictment did the .xviii. of June in the yere aforsayd embarke theim selues in sundry Shippes and fled this realme vnto Antwarpe in Brabant, whych is vnder the gouernment of kyng Phylip, and ther contrarye to theyr allegeaunce did lead their liues, and the aforsaid John Stozy. D. W. P and I. P, being borne in England and the Queenes subiectes, did with theim conspire, compasse and Imagin the Queenes death, and her highnes to depose and depryue.

And by diuers perswasions and letters did also procure straungiers to inuade this realme of England, and to leuy warr against the Queene, and her highnes to depose. And that the aforsayd John Stozy &c. knowing the abouesaid Norton and others to haue committed their treasons here in England, did receaue, cõfort and helpe theim at Antwarp aforsaid, agaynst their allegeaunce. &c.

And after the indictment read he being called vppon by the courte to answere to the same, pleaded that he was not the Queenes subiect nor had not bene these

vii.

yeres, but was the subiect of the moste catholicke and mighty prynce kyng Philip kyng of Spayne, to whome hee was sworne, and had in Fee of him one hundreth pound by the yere, therfore said hee am not bound to answer to that indictment, neyther will I answere vnto it.

And here he vsed many prytie tauntes as well to the iudges as also pleasyng him selfe with gininge of prytie nippes and girdes.

And verye stowtlye, he maintayned his former plea, affirming also, that they were not his lawfull iudges, neither that they had law to proceede against him being none of the Queenes subiectes.

And then beyng demaunded where he was borne? he answered in England.

Then sayd they it followith that you are subiect to the lawes of thys realme, and should be so to our Queene.

Wherunto he replyed and sayd, that God commaunded Abraham to go forth from the lande and countrey where he was borne, from his friendes and kynsfolke into another countrey. And so he folowynge his example, for conscience

sake in religion did forsake his countrye and the lawes of this realme & the prince also, and had wholy geuen hym selfe to the seruice of a foreyne gouernour kyng Philip kyng of Spayne.

And herevpon hee stood very stoutlye, but to small purpose.

Then when hee perceaued that they would procede in iudgemēt against him, he sayde, they had no lawe so to do. And with that he turned him about to the people, and sayd: good people, I trust ye see howe violently I am vsed and howe vniustly and contrary to all iustice and equitie they vse mee.

And he added that he had good hope that he was not destitute of some frendes there that would geue notice and knowlege to the most Catholycke prynce hys maister how cruelly they dealt with him.

And then againe, beyng called vppon to answere, one sayd vnto him, maister Storye, because you thynke it violence that is shewed vnto you in stead of lawe and iustice, you shall knowe that wee do nothyng but that wee maye do both by lawe and equitie.

And

And then one of the Iudges saide: this is Scarborowes case. Nay, saide Story, my case is not Skarborroughes case: but in deede I had Skarborrough warnynge to come to this arraignement, for I knewe nothynge therof vntyll. vj. of the clocke in the morynynge.

Then, there was a booke deliuered hym to read, wherin he might see what they might doo by lawe: and after hee had read it, the Iudge demaũded of him how he liked it? And he answered, God haue mercie vpon mee. Then the Lorde chyefe Iustice gaue him Iudgement to be drawen, hanged and quartred, and so was he agayne sent vnto the Tower.

And as he went by the way: certayne persons in seuerall places met with him and one saide: Oh Story, Story: thou art a strange Story: Remember Maysster Bradforde that godly man, his blod asketh vengeaunce on thee Story: repent in time. Another cryed on hym and saide: Story, call to mynde the rigour that thou shewedest vpon Maister Read, a Gentleman, whom thou diddest vtterly destroye: aske God forgeuenesse Story for that wicked deede.

Another cryed vnto hym and saide:

Blessed be God, Story, that hath made thee partaker of suche Breade, as thou wast wont to deale to the innocent membres of Jesus Christe.

Another also cryed out vpon him, and saide: Story, Story: the abhominable cup of fornication and filthynes that thou hast geuen other to drinke, be heaped vp topfull, that thyplagues maye be the greater at the terrible daye of Gods wrath & vengeaunce, vnlesse thou aske mercy for thy filthy, corrupte & stinkyng lyfe. And yet agayne, another cryed out vnto hym and saide: I pray God that thy hart be not hardened, as was Pharaos, and made harder then ỳ Adamant stone, or the stéele, that when he woulde, he could not repent and call for grace.
And among al the rest, one came to him at London Stone, and saluted him with this Peter, saiyng:

Maister Doctor Story,
For you they are right sory
The Court of Louaine and Rome:
Your holy father the Pope,
Cannot saue you from the rope,
The Hangman must haue your gown

To whom he answered not one word.

THe firſt daye of June, the ſaide Story was drawen vpon an herdell from the Tower of London vnto Tiborn: wher was prepared for him a newe payre of Gallowes made in triangle maner. And by the way as he went, many people ſpake vnto hym, and called vpon hym to repent his Tirannie and wickednes, and wylled him to call vpon God for mercy: But he lay as though he had ben a ſleepe, & would not ſpeake to any perſon.

And when he was taken frō the herdell and ſet in a carte, he made there a ſolempne proteſtation, and ſaid:

I am come hither to die: and truely, if this death were ten times more fierce and sharpe then it is, I haue deſerued it: I haue lyued the ſpace of threſcore & .vij. yeres: and now my body muſt abyde this temporall payne and puniſſhement prouyded for mæ here in this lyfe, by meane wherof, my daies ſhalbe cut off.

But where at the firſt I ſtode in feare of death, I thanke God, this night paſſed I haue ben ſo comforted with good and godly men, that the feare of death is taken from my ſight. And nowe I appeale to God the Father, truſtyng in the Paſſion of his Sonne Chriſt Jeſus, and hoppynge, by the ſheding of his blood only to be ſaued. And althoughe of a longe time I coulde not applie the vertue of his Paſſion and death to the vſe & benefite of my ſoule, becauſe of my longe honerynge in feare: Yet nowe, I thanke God, I know how to applye this medicyne, as for example:

A Pothecarye maye haue a Medicine lyyng in his ſhop. xx. yeares, that maye helpe a ſicke or diſeaſed man by the counſayle of a Phyſicion: But if this medicyne be not applyed to the pacient, but ſtyl remaineth in the Apothecaries ſhop it profiteth nothyng: No more (ſaid he) coulde the benefite of Chriſtes Death healpe me: becauſe, though I knew the medicyne good, I did not applie it vnto my Soule helth: But now that it hath pleaſed Almightye God to call me to accompt of my .xxvj. yeres, which now muſt haue an end, and this corrupt body muſt feele a tempozall puniſhement, for my

Xxvj yeares were many and euill yeres.

my ſinnes haue deſerued it(as I ſaid be-
fore) I am now come to the proofe of this
Medicine.

Dauid, when he had committed Ad-
ulterie with Barſabe the wyfe of Urias
(whoſe Huſbād alſo he cauſed to be put
in the Front of the Battell, and ſo was
he murthered:) before that treſpaſſe felt a
temporall puniſhment by the loſſe of the
life of his ſon, which he loued tenderly.

Alſo, when he nombred his people, he
greatly diſpleaſed God: And for his of-
fence and tranſgreſſion, he felt a tempo-
rall payne: and choyce was geuen vnto
him from aboue, to chooſe one of theſe iij
temporall and bodily punyſhments:
that is to ſaye: Thꝛæ daies Peſtilence:
the Swoꝛde, that is to ſaye, bloody Bat-
tell. vij. yeres: oꝛ Famyne. vij. yeres.

And he thought to chooſe the leaſt: and
he choſe thꝛæ daies Peſtilence. But this
Scourge toke away an infinite nombꝛe
of his ſubiectes. So nowe as my ſinnes
deſerue a temporall payne, whiche here
haue an ende, euen in this fleſh: I am of
the ſame minde that the Prophet Dauid
was: And with hym I ſaye. Inuoco te Domine. &c. Lord I call vpon
thæ in this day of my trouble, heare mæ
O Lorde out of thy dwelling place. &c.

But nowe to speake a litle of my arraignment: when I was at Westminster, I alleaged in my plea that I was no Subiect of this Realme, as I did likewise before the Quenes Cõmissioners, Sir Thomas Wroth, Maister Thomas Wilbraham late Recorder of the Citie of London, M. Peter Osborne, Maister Marshe, and M. Doctor Wattes: where the Recorder of London made lyke demaunde as was demaunded of mee at Westminster: and that was whether I was borne in Englande, or no: Wherunto I aunswered I was.

Hys hand is to the contrary.

Then sayde he, it foloweth that you are and ought to continue the Quenes faithfull subiect. Wherunto I replied then as I do nowe, saiyng: I am sworne to the noble Kyng, Defendour of the auncient Catholique Faith, Kyng Philip Kyng of Spaine: And he is sworne again by a solempne and corporall Othe, to maintayne and defende the Vniuersitie of Louaine, wherof I am a member, and therfore no subiect of this Realme, ne yet subiect to any Lawes therof:

I lye before the Commissioners.

Stoppes hand is to the contrarye of hys voluntarye confession.

For it is well knowen, that I departed this Realme beynge freelye licensed therunto by the Quéene, who accompted mée an abiect and castawaye,

and

and I came not hether agayne of myne owne accozde: but I was betrayed.

And although I had an inckelyng geuen mee befoze of such a thing pzetended towardes mee, yet I conlde not shun noz escape it: Foz sure it was God ý made dym myne vnderstandyng, and blynded myne eyes, so that I could not perceyue it. But holye wzit cõmaundeth mee to loue my enemies, & here I fozgeue them frælye with all my hart, besæchyng God that they take no harme foz mee in another Countrey, I would be right fozye they should, although they betrayed me.

Stozy was not betrayed, but by Gods pzouision deliuered to be cut off, as a naughty & cozrupt member.

I trauayled with them from Ship to Ship, by the space of eight daies and mist rusted no perill to be at hand vntyll I was clapt fast vnder the Hatches.

But sure, sure: it was God ý wzought it: Yea, and although I was accompted a Pollet of the Englysshe men of your countrey: I stand now here befoze God, and by the death I shall die, I had neuer out of any Ship moze then two Peeces of Golde, and foztie Dallers that was laid in my hand.

But once agayne, to my arraignmẽt, where there were certain Letters laid to my charge, wherin I should go about to

pzouoke

prouoke ỳ Noꝛtons, the Neuiles & other to rebell, I neuer ment it: Yet wyll I discharge my conscience frely & frankly and tell you trueth. There was a Commission soꝛ a lyke matter sent into Scotland, which I wꝛote with myne owne hande: But it contayned a Pꝛouiso, wherin the Quene of England and her Dominions were exrepted.

Were Steryce before he was war, hath tolde you that he was a ranke Traytour.

There are yet two thynges ỳ I purpose to talke of: namely, soꝛ that ther are here pꝛesent a great nombꝛe of Youth: And I woulde to God I might saye oꝛ speke that which might bꝛing all men to the vnitie of the Church: soꝛ there is but one Church, one Flocke and one Shepherde: If I could this do, I would think my selfe to haue wꝛought a good wꝛoꝛke.

The first Point toucheth my crueltie, wherwith I am soꝛe burdened: And the second concerneth my Religion.

As touchyng the first, there were thꝛee in Commission, of the which I was one that might do least, soꝛ I was the last of the thꝛee. And thoughe I might by perswasion assaye to cause them to reuoke the articles that they had maintayned, and to confesse the pꝛesence, wherin I

stand:

lande: We know that he that chydeth, is not worthy to bee condemned for fighting: No more am I worthy to be counted cruell for chydynge: It was the Bisshop that pronounced the Sentence Excõmunicamus, and against that I could not do, for I was one of the Layetie.

Yet often times the Bisshop to whom I was Seruãt was bold with mée when he had so many Prisoners that he could not well bestow them. For at one time the Lorde Riche, sent him out of Essex. xxiij. And at another time. xxiij. Also at another time. xvi. and. xiij. and some of them were sent to mé, whiche I kepte in my House with suche fare as I had prouided for my selfe and my Family, at myne owne cost and charge.

And to proue that I was not so cruell as I am reported to bée, let this one tale suffise: There were at one tyme. xxviij condempned to the Fire, and I moued the Deane of Paules to tender and pitie their estate, whiche after was Abbot of Westminster, a very pitiful minded mã: I thincke the moste parte of you know him, it is M. Fecknam, and we went vp and perswaded with them, and we foũd them very tractable. And Master Fecknam and I laboured to the Lorde Cardi-

A prety tale, and it were long inough and true inough.

nall Paule, shewynge that they were.

Nescientes quid fecerunt.

The Cardinall & we did sue together to the Quene, & layd both the swordes together, and so we obteyned pardon for xxiii all, sauynge an olde woman that dwelt aboute Paules Churchyard, she would not conuert, and therfore she was burned. There vi of them receyued absolucion, and that with al reuerence: serch the Register and you shall finde it.

Yea, & it was my procurement that there should be no more burnt in London, for I sawe well that it would not prouaile, and therfore we sent them into dyuers corners into the countrey.

Wherfore I pray you, name me not cruell, I would be loth to haue any such slaunder to ron on me. But sith I dye in charitie, I pray you al of charitie to pray for me, that God maye strengthen me with patience to suffer my death: to the whiche I yelde most wyllyngly.

And here I make a petition to you my frendes that would haue bestowed any thyng on me, I beseche you for charities sake, bestow it purely on my wife, who hath fyue small children, and God hath so taken me away that was her stafe and lay: And now my Daughter Wes-

ston and

wife and her three children are gone over vnto her, and I know not how they shall otherwise, vnlesse they go a beggyng from dore to dore for it: although in deede no English persons do begge but of English, beyng helped by the Lady Dorm. and Sir Francisco: I haue good hope that you wyll be good vnto her, for she is the faythfullest wife, the youngest and constantest that euer man had. And twise we haue lost all that euer we had, and nowe she hath lost me to her great griefe I know wel.

The second poynt that I thought to speke of, is concernyng my Religion, for that I know many are desirous to know what faith I wyll dye in, the whiche I wyll briefely touch: I saye with Saint Jherome that auncient father and piller of the old auncient, catholique, and Apostolicke Churche groanded vpon the Patriarkes, Prophetes and Apostles, that in the same faith that I was borne in, I purpose to dye. And as the Arcke that Noe and his Family did possesse, figured the Ship of Christes Church, out of which Ship who soeuer is can not be saued. In that Ship am I: Example. A Ship that sayled on the floods is often in daunger

which is not the church wherein S. Jherome liued.

ak lolle on the ſandes, and ſomtimes on the racke. But when the men that are in the ſhip eſpye preſent peryll at hande, there is a Cockboat at the tayle of the ſhip, wherunto they flye for ſuccour: So likewiſe, I beynge in the Shyp of Chriſt, once fell out of the ſame ſhip and was in preſent peryl and great danger. But then I folowynge the example of a good Maryner, toke the Cockboat, thinkynge to driue to lande: and at the laſt, beyng in the boat, I eſpied three Mares, that is to wit: Contricion, Confeſſion & Abſolutiõ. And I held al theſe faſt, and euer ſence I haue continued in the ſhip of Chriſt, of whiche, the Apoſtle Peter is the guide and principall, & in the faith catholike of my kynge I die.

Then ſayd the Earle of Bedford, are you not the Quenes ſubiect? No, ſayd Story, & yet I do not exclude the Quene but I pray for her, her Counſaile and the Nobilitie of this Realme longe to continue. Then ſaid the Lorde Honſdon: Are you not the Quenes ſubiect, you were borne in Englande? Then ſayde Story: Euery man is frée borne, and he hath the whole face of the Earth before him to dwell & abyde in where he liketh beſt: and if he can not lyue here, he may

go els

go els where. Then was there (as I thinke one of the Ministers) hearyng him to make so light of our noble Quene and Countrey, demaunded of him whether she were not next and immediatlye under God, Supreme head of the Churches of Englande and Irelande? whereunto he aunswered: I come not hether to dispute, but if thée bée, thée is: my nay will not prevayle to proue it otherwise. And then they cryed, awaye with the carte: And so he was hanged according to his iudgement.

An Epilogue, or a briefe Conclusion, of the lyfe of the aforesaid John Story.

THe aforesaid John Storie, beside that he was an obstinat Papist and a rancke Traitour, he was also in Quéene Paryes time, the cruellest tirante persecutor of the innocent membres and blessed professors of Christ, that euer was to his power, sithen that cruell tirant Nero. For his whole delectacion and pleasure was, in racking, mocking, D.iij. whippyng

whippyng, manaklyng and burnyng of innocents, without respect either of age, vertue, learnyng, weakenes of wyt, or of a simple boye, or childish wenche: and all was fish that came to the net.

And he often and openly saide (in the heryngs of many) in the time of Queene Mary, that the burnyngs of Heretiques (as he termed them) was to gentle a deth for they had to muche scope to prate and talke what they lust: But sayd he, if I lyue, I will haue a close Cage of Iron made for them, with a dore in the side, lyke to the Brasen Bull of perillus, where they shalbe enclosed, and the dore made fast, and the fire to be made vnder them. And then (sayd he) they shall know what fryyng is, and their mouthes shalbe stoppedfrom blowyng out their pestilent Doctrine. So that by the premisses, it maye manifestly appeare, that there hath not ben a wickeder man towarde God, his Prince & countrey, then he hath ben.

God saue the Queene, and confounde her enemies.

Seene and allowed. &c.







